

A N.  
ADDRESS  
TO THE  
PEOPLE,  
CALLED  
QUAKERS.

Shewing that they were founded by a  
JESUIT, and that the greater part of  
them now are *Socinian*, according to their  
first Institution.

With an ADVICE to the more Christian  
QUAKERS, from NATURE, from HOLY  
WRIT, from ANTIQUITY, and from REASON.

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L O N D O N :

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A N  
ADDRESS,  
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MY FRIENDS,



HAVING Lived some years amongst you, although never of you, I cannot be Indifferent about you, and I shall be very Glad If I can be serviceable to you, especially in the Great Concern of your *Souls* and *Salvation*. Yet I shall not now trouble you with a Repetition of Many *Arguments*, which have been  
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publickly proposed to you by the Learned, and to the most Material of which, I think, you have not hitherto given such Clear, Substantial and Convincing, or Satisfactory Answers, as might be Expected from Men who Profess to be *Spiritual*, who *Believe* they are *Endued* with the HOLY-GHOST, Who you say has Taught you your *Principles*, your *Doctrines*, your *Worship*, &c. For were you truly *Illuminated* by GOD'S HOLY SPIRIT, He would not only, according to CHRIST'S Promise St. John xvi. 13. *Guid you into all Truth*, But Also, He would Afford you such Solide and Convincing *Arguments*, *Reasons* and *Vouchers*, whereby to prove your *Mission*, *Doctrines* and *Manner of Worship*, as would leave all those Inexcusable, who do not Yield to the *Demonstration* and *Power* of the SPIRIT (according to i. Cor. II. 4. and Pet. I. 16.) thus manifested in you.

I MUST Likewise Premise, That I know Two Sorts of *Quakers* very Different in their *Principles*, although at present you are both in One *Society*, and of One *Communion*. The One, Such as do Believe In GOD the FATHER, SON and HOLY GHOST, The *Triune* and *Unitrine* GOD, or, *Three Persons*, and ONE GOD. The Other who are downright *Socinian*; who Believe That JESUS CHRIST is only *Meer Man*, Begotten of *Joseph*, and Born of *Mary*, in the Common way of *Mankind*. If this be *Denied* I can *Prove* it. And these do say, That All your Acknowledged *Founders* were of this Opinion, and Call your Believing otherwise, who do not Joyn with them in this, A *Departure* from your *Originall*, A *Backsliding*, &c. They, indeed, when Asked in General if they *Believe* the *Creed*; will say at first, That they do, but when they are Asked more Particularly, What they *Believe* concerning JESUS CHRIST, will tell you, That they Do not mean the *Man Christ*, Him Who Dy-

ed. upon Mount Calvery, but only the *Light within*. Again, If you Ask them What they Understand, or Mean, by the *Resurrection*, They will tell you, That they do not Mean A *Resurrection* of the *Body*, but A *Resurrection* from *Dead Works*: Although St. Paul says, i. Cor. XV. 13. *But if there be no Resurrection of the Dead then is not CHRIST Risen*. 14. *And if CHRIST be not Risen, then is our Preaching Vain, and your Faith is also Vain, &c.* And the rest of that Chapter shews plainly, that it is A *Resurrection* of the *Body*, he here Asserts. These, and such Like *Answers* to these *Questions*, I myself have heard several *Quakers* Give often times.

NOW These *Socinian Quakers* are not they to whom I Offer this *Address*. I Leave them to Maintain these their *Inconsistencies* as well as they may, against the strong *Reasonings* and Solide *Arguments* of the Judicious, Learned and Excellent *Authors* who have formerly, and more Lately, most Solidely Confuted that Abominable *Herese*, both from *Holy Writ*, and the Concurring *Testimony* of the Early *Fathers* of the *Christian Church*, during the *Era* of the *Charismata*, while the Extraordinary *Gifts* of the HOLY GHOST, were Visible and Apparent in the *Church*, both amongst the *Clergy* and *Laity*. And indeed the Current of All *Antiquity*, both *Jewish* and *Christian*, runs against them; For the *Jews* did of Old Expect the Same MESSIAH, whom we *Christians* do know is already Come, A MESSIAH, the SON of GOD, Born of A *Virgin*, according to *Isa. VII. 14.* — Behold A *Virgin* shall Conceive, and Bear a Son, and shall call His Name IMMANUEL, which is GOD with us. I take a Created GOD to be great Nonsense, and to Worship such, if such there were, or could possibly be, Direct and Proper *Idolatry*, which GOD Abhorreth.

IT Is to you My Friends, who Believe the *Christian Creed* in Its Original Genuine, Unperverted Sense, according to the *Holy Scriptures*, that I now Apply my self, and with a sincere Design and Desire to be Useful and serviceable to you. And therefore I earnestly beseech you to separate yourselves from these *Socinians* who Herd amongst you; Come out from among them, and be ye separate saith the LORD, and touch not the Unclean Thing; And I will Receive you. And I will be a Father unto you and ye shall be my Sons and Daughters, saith the LORD Almighty. 2. Cor. VI. 17, 18. *Isa.* LII. ii. If you allow those to be in Communion with you, who Deny GOD the SON, you cannot Expect that GOD will be a FATHER unto you. Therefore I beseech you separate yourselves from them, following the Advice of the Evangelical Prophet *Isaiah*, of the Holy Apostle *Paul*, and indeed in Obedience to the Command of GOD; least you be Involved in their Sin, and be made Partakers of their Judgement. Consider *Psalms* L. 18, to the end, And *Eph.* V. 6. Let no Man Deceive you with vain Words: For, because of these things cometh the Wrath of GOD upon the Children of Disobedience, (or Unbelief). And *1 Tim.* V. 22.——Neither be Thou Partaker of other Mens Sins, keep thy self pure. And 2 *St. John* 10. If there come any unto you, and bring not this Doctrine, Receive him not into your House, neither bid him GOD Speed. And the 7th verse shews who those false Christians, those Pretended Christians were, to whom we must not be so much as Commonly Civil. For many Deceivers are entered into the world, who confess not JESUS CHRIST is come in the Flesh. This is a Deceiver. And by *1 Epist.* IV. 2, 3. These Deceivers are moved by the Antichristian Spirit. And by ver. 15. We cannot have GOD Dwelling in us, and we in GOD, If we do not Confess that JESUS is the SON of GOD. This My Friends, I think,

is Sufficient to Perswade you to *separate* from these *Socinian Antichrists*, And I Pray you, Let not the Coincidence of the *Stile* of their *Speech* with yours, nor their Wearing the same *Figure* of *Garments* with you, nor their Coming into your *Assemblies*, and Pretending to *Worship* in the same *Manner* with you, *Deceive* you into a good *Opinion* of their *Hereticall Principles*, or of *Them*, while they continue to hold such. But shew your *Charity* to them, by *Praying* for them, by endeavouring to *Convince* and *Convert* them, That *GOD* may *Open* their *Eyes*, and turn them from *Darkness* to *Light*, and from the *Power* of *Satan* unto *GOD*, that they may receive forgiveness of *Sins*, and *Inheritance* among them which are sanctified by *Faith* in *JESUS CHRIST*. According to *Acts XXVI. 18*. And I Join with all who will Pray this *Prayer* for them.

*THESE* Things being Premised ; I come next to shew you what I propose to do in this *Address* to you, which is only Two Things. *First*, To Inform you of your Own *Original*, which I am fully perswaded, few of you now alive do Know. *Secondly*, To *Reason* with you even upon your own *Principles*, and from *Nature*.

*THE* Account which I am to give you of your *Original*. I had from the Learned Mr. *Henry Dodwell*, A Man of known *Probity* and Noted *Veracity*, Who told it me, and many more, as a certain *Truth*, in *Oxford* above Thirty Years ago. It is this.

Mr. *DODWELL*, was a big Boy at School, in the City of *York*, in the Year of our *LORD 1650*, when your People made their first Appearance in the World. Soon after this you became very Numerous, and Increased daily, and had the Name of *Quaker* fixed upon you, from the *Extatick*, *Trembling Agitations*, which the first of your *Sect*, were, almost Constantly, observed to have when they

they either *Prayed* to GOD, or *Spake* to the *People* in *Publick*. And which, by the way, is so much over with you now, that although I have been frequently in your *Assemblies*, both here and else where, yet I never saw any of you in this Trembling Condition, except one in your *Meeting-house* in *Westminster*, and that several Years ago, Who, while another was *A Praying* in *Publick*, began to Tremble, And Foam at the Mouth, was very high Coloured, and seemed to be in a very great Agonie, which Increased until the Other had Ended his Prayer. Then He began to Pray, with a very Loud Voice, And I still Remember the Substance of his Prayer, which was to tell GOD, that your People are the only Regenerated, Sanctified and Pure People of GOD, for which he thanked GOD. That all the rest of the World was Lying in Wickedness, without the Knowledge of GOD, That you only have the Spirit, &c. to this Effect, but he neither Acknowledged nor Confessed Sin in himself or his friends, nor did he beg Pardon for Sin, nor Deprecated Wrath, but told GOD That he and his friends were Perfect, &c. All this and much more of this kind, to this Effect, he said in great Extasie.

BUT To Return to Mr. Dodwell's Account, he told me, That after he was grown up, and became a Man, he happened to be in Company with a *Yorkshire* Gentleman, who was very well skilled in the *Oriental Languages*, particularly in *Arabick*. This Gentleman had a good Estate, and Two Seats belonging to him, which were pretty near one another. The One was the Principal Seat of the Family, in which they generally Lived; The Other was commonly made the Joynter-house of the Widows of the Family. This Lesser House being Empty, the Gentleman was desirous to Lett it, not so much for what Rent he could Expect for it,

it, as for the sake of a suitable *Companion*, Some Gentleman of Learning and good Morals. This being known in the Neighbourhood, after A while, there came to him A *Grave Genteel Man* to take his House of him, and after some Conversation, the *Gentleman* perceived that the *Stranger* was a Good *Schollar*, and Likewise known in the *Oriental Languages*, and therefore hoping to find in him such a *Companion* as he wished for, The *Gentleman* Let his House, and some few Fields about it, to the *Stranger*, and at an easie Rent. The *Tennant* brought into the House only some Necessary, Plain Furniture, and but One or Two Men Servants (no Women) And a Pretty Litle Portable *Library*, Consisting of Books of Several Faculties, so nicely adjusted; that they made no Discovery of the *Tennant's Profession*. They Appeared to be the Collection of a Curious Gentleman, of a pretty Universal Taste, without Confinement to any Particular Study, or Branch of Learning. They Visited one another very frequently, And the *Tennant* had often Asked his *Landlord*, very Civilly, to Drink A Bottle of his Ale which was Brewed at home, but the *Gentleman* being a very Sober Regular Man Declined it, not caring to Drink except at Mailes. But One day when he was Visiting his *Tennant*, and found him amongst his Books, he told him, Sir, I have often refused to Drink of your Ale, now I am very thirsty, and I beg a Bottle of it. The *Tennant* Answered, I wish I may come at one for you, for my Servant who keeps the Key of the Cellar where it is, Is gone out, But I shall Go and see if he has left the Key. The *Tennant* Left his *Land-Lord* in his *Study* sitting by A *Table* whereon Lay several *Books*, and among the rest, but next to him, One thick *Quarto*. And when the *Tennant* was below stairs, the *Gentleman* Opened the *Cover* of this *Book*, where he found A *Letter* written in  
*Arabick*

*Arabick* from the *College De Propaganda Fide*, at *Rome*, Directed in *English* to the *Tenant*, by the Name he then took, but who was Truly a *Popish Priest*, A *Jesuite*, Returning him the Solemn *Thanks* of the *Pope* and *College* for the Great *Service* he had done the *Church* in *Founding Quakerism*. The *Gentleman* had Read it all over before the *Jesuite* Returned from the *Cellar*, with his bottle in his hand, And the Minute he entered the study, he Cast his Eye upon that Book, and Perceiving the Position of it to be Different from what he Left it, and seeing the *Gentleman's* Countenance very much Altered, he was no longer in doubt that his *Land-Lord* had read the *Letter*, And presently turning Pale with the surprise, he Cryed out, Alas, Sir, You have Discovered me, Yes, said the *Gentleman*, I have, and you are certainly One of the greatest Rogues upon Earth, I am at a Loss how to behave toward you, for you richly deserve to be hanged, but the *Laws* of *Hospitality* forbid me, as I am a *Gentleman*, and in your house, To Inform against you, or to Deliver you up to Justice, Although Latest *Posterity* must feel the sad Effects of your Villany. But at last after the *Jesuite* had begged very heartily to be Released, and that the *Gentleman* had Laid before him the Wickedness of what he had done, with the Consequences of it, He came to this Resolution. He made the *Jesuite* Kneel and Swear by all that is Good and Sacred, That he would Leave *England* in A Month, and that he would never more Return to it. And the *Gentleman* told him, That if he either did not go beyond Sea within that time, or if ever he Returned again to *England*, and that he knew of it, and could Lay hold of him, I shall, said he, do my best to get you hanged, as you deserve. The *Jesuite* thanked the *Gentleman* for letting him go upon these Terms, and swore heartily to Observe them Religiously.

THIS

THIS, My Friends, was your *Original*, which Mr. *Dodwell* told me, in a publick Company, he had from the *Gentleman's* own Mouth, who was concerned in it. And I can take my *Oath* upon the *Gospells*, That I have faithfully Delivered the *Substance* of the *Story*, as Mr. *Dodwell* told it, without any *Material* or *Designed Variation*, And I think Mr. *Dodwell* said, The *Gentleman* shewed him the *Original Arabick Letter* it felt, but I cannot be positive as to this Circumstance, Yet I very well Remember he said, that the *Gentleman* kept it, and had it then in his *Possession*, when he gave him this Account.

AND Here I must Observe, That as the *Jesuites* were the first who sowed the seeds of *Quakerism* amongst the *Reformed* in this *Island*, So Divine *Providence* permitted A sort of *Popish Quakers* to Spring up in the Bowels of the *Church of Rome*. These I mean are they who are commonly called *Quietists*, Who with the same *Pretence* of the *SPIRIT*, *Despised* or *Neglected* Almost all *Outward Institutions*.

THIS Leads me to the *Second Thing* which I propose to do in this *Address*, which is To *Reason* with you, even upon your *Own Principles*, and from *Nature*.

THAT This may be done Fairly and Convincingly, I do with you freely *Acknowledge* and Firmly *Believe* That the *SPIRIT* is most certainly the *KERNEL*; and say farther, That *All Outward Institutions* and *Ordinances* are but only the *Shell* of that *Kernel*; And *Likewise*, That *This Shell* is of no *Significancy*, but in so far, and as it *Leads* to the *Kernell*, and as *It Contains* the *Kernell* in it.

I Also *Acknowledge* and *Lament*, That too many of all *Sects*, *Denominations*, and *Communities* of People Professing *Christianity* at this day, are so far *Degenerated*, as to be *Absoart*, in the *Outward Shell*. Some know nothing of the *Kernel* at all. Some have heard of it by the *Hearing* of the *Ear*, or have

Read of it in Books, but think no farther of it, believing they may be very Good *Christians*, without troubling their heads about It. Some pretend to Like it, and Imagine they have a good share of It, and yet are nevertheless perfectly *Ignorant* of It. Some think they are very sure of having it, by a strict *Performance* of the *Outward*, in the way of *Opus Operatum*, of the *Work done* ; Of this Sort are not only the *Gross* of the *Romanists*, but too many *Protestants* of All Denominations. Some again Believe themselves so In *Love* with it, that they Neglect *Reject* and *Dispise*, All the *Ordinary Regular*, *Prescribed* and *Instituted Ways* of coming at it, and *Attaining* to it, and *Imagine* themselves *Possessed* of it, without sufficient *Vouchers* or *Credentials*, which is Apt to Run them into *Spiritual-Pride*, A *Pharisaical* *Admiration* of *Themselves*, and a *Contempt* of *Others*, which is *Inconsistent* with the *Gospel* *Charity* and *Humility*. Like those spoken of by *Isa. LXV. 5.* Which say, *Stand by thy self, come not near to me, for I am Holier than Thou : These* (saith *GOD* Himself) *are A Smoke in My Nose* (or *Anger*) *A Fire that burneth all the day.* And some there are who are so bold as to *Ridicule* the *SPIRIT* as *Enthusiasm*, when that word is taken in its worst *Sense*, as *Madness*, and what not, Like the *Mockers* mentioned *Acts II. 13.* Who Called the *Apostles*, when they were Just then filled with the *HOLY-GHOST*, *Men full of New Wine.* And by these, I do not only mean the *Infidels* of the Age in which we Live, for this may be, without breach of *Charity*, expected from them ; but I mean also some who *Profess* themselves to be *Christians*, and who, for ought I know to the Contrary, believe themselves so to be. Although it be Evident, That without the *SPIRIT*, we can be no more than *Nominal Christians*, from what *CHRIST* Himself said. *St. John III. 5.* — *Except A Man be born of Water and of the SPIRIT, he cannot*

cannot enter into the Kingdom of GOD. And IV. 23. But the hour cometh, and now is, when the true Worshipers shall Worship the FATHER in SPIRIT and in Truth. 24. GOD is a SPIRIT, and they that Worship Him, must Worship Him in SPIRIT and in Truth. And from Rom. VIII. 9, 10, 11. And from a Great Number of other Texts in the New Testament which it were Easy to shew. And CHRIST Promised to send the HOLY GHOST the PARACLET, not only for Two, or Three Hundred Years, but, said He, That He may abide with you for ever. St. John XIV. 16. And St. Luke XI. 9. And I say unto you, Ask, and it shall be given you : Seek, and ye shall find : Knock, and it shall be Opened unto you. 13. If ye then, being evil, know how to give good Gifts unto your Children : How much more shall your Heavenly FATHER Give the HOLY SPIRIT to them that Ask Him. Therefore the SPIRIT is the Life and Kernel of true Christianity, whatever these Mockers, or others do think, or Can Say, to the Contrary.

THEREFORE Now, My Friends, I Pray you to Learn a Lesson from Nature, which may be of very great Use to you. The Seed of every Tree and Plant Consists of An Outward Shell and An Inward Kernell, there is no coming at the Kernell but through the Shell, which is the Guardian of the Kernell, which cannot Grow, Vegetate, take Root, or be Prolifick, or bear fruit, without Its own Proper Shell. For Instance, Take the Kernel of An Acorn, which is A Compleat Organized Oak-Tree in Miniature, and having Devested It of Its own Proper Shell, put it into the Shell of A Chesnut, or into any other Shell you please, or Plant it without any Shell at all, and you shall find, by Experience, that it shall never Grow or Vegetate, but shall Wither, Shrink, and Die, past Recovery.

JUST So, Outward Instituted Ordinances are the Proper Shell of the Inward Kernel, which is the SPI-

RIT; They are also the *Shell* of GOD's own *Appointment*, by which we are *Led* to, and *Receive* the SPIRIT. They are the *Only, Ordinary, Means* and *Medium*, By and Through which GOD is most Graciously Pleased to Convey the HOLY SPIRIT to us. They are the *Guardian* also of the inward SPIRIT. By Them we are *Admitted* Into the *Covenant*. By Them is *Conveyed* into our *Souls*, the *Spiritual BODY* and *BLOOD* of CHRIST; which is the only Proper Food for the *Heavenly Ens*, The Only Proper Means to promote the *Increase* of the *Re-Implanted Divine IMAGE* of GOD in our *Souls*, That It may *Grow* and *Vegitate*, according to the *Rules* and *Laws* of *Spiritual Vegetation*, until it fill up the whole *Extent* of our *Souls*, Until we all come in (or, into) the *Unity* of the *Faith*, and of the *knowledge* of the SON of GOD, unto A Perfect Man, unto the measure of the *Stature* of the fulness of CHRIST. Eph. IV. 13. And be Partakers of the *Divine Nature*. 2 St. Peter I. 4. And therefore the *Neglect* of These, where they may be had, and far more the *Opposing*, or *Dispising* of them, is a sure way to make the *Heavenly Ens* in our *Souls*, (so to speak,) to *Dry*, *Wither*, become *Unfruitful*, or at Least to be *Lockt up* and *Hid*, as it were in A *Napkin*, and at Last to *Retire*; The Certain *Consequence* of which is, To *Extinguish* the *Divine Light* and *Love* in our *Souls*, which must in this *Deplorable Case*, be Succeeded by the *Darkness* which Leadeth to *Destruction*.

EVERY Well know That As the Wind bloweth where it Listeth, &c. St. John III. 8. So GOD, Who keeps the *Reins* of *Goverment* in His Own *Hands*, Can, and May, when He Pleases, Bestow His HOLY SPIRIT on Whom, and by what Means, He thinks fit. But they certainly have the worst Title of any, to such an *Extraordinary Vouchsafement*, out of the *Common Road* of GOD's Own *Institution*, who *Neglect*, *Disuse* or *Dispise* the *Ordinary*

ry Means of His Appointment ; For although He is Unconfined ; and that His Power and His Love and Mercy are not Limited, yet we are Bound Down to a strick Observation of His Laws and Commandments, We have no Dispensing Power although He has. CHRIST faith, St. John XIV. 15. *If ye Love Me, keep My Commandments.* And it is with this Express Provision, That he Promises in the next Verse, to Pray the FATHER for Another PARACLETE, even the HOLY GHOST. Therefore, if we do not keep CHRIST'S Commandments, and His Institutions are such, we have no Right to this Promise, nor a Title to the SPIRIT. Besides, The Neglect of the Ordinary Means of GOD'S Appointment, favours too Rank of Spiritual Pride, which is one of the most Pernicious Destructive, Darkning, Diseases of the Soul ; Pride was the Sin of Lucifer and Adam, which made them both Fall, And putting the Case at the very Lowest, It is, at least, much safer to Observe and Follow the Outward Means of GOD'S Own Appointment, Towards Attaining the SPIRIT, than Laying them Aside, to Tread in Uncertain Paths, Out of Harmony, without a Rule, Command, Evidence or Voucher, following the Blind Guid of Vain Fancy, or Polluted Imagination.

BUT Farther, I pray you Seriously to Consider, the Charismata, The Gifts and Visible Operations of the HOLY GHOST, at the Beginning of Christianity, and which were Continued Downward, Publickly, and Apparently for about Three Hundred Years, and you shall find, by the best Accounts Extant of those Times, That there was A Quite Different GOVERNMENT, DISCIPLINE and WORSHIP then In Use, from what you now do Acknowledge, or Practise.

THERE Was First, as to GOVERNMENT, the Holy Apostles, upon whom the HOLY GHOST Descended Visibly, and Apparently, at Pentecost, according

According to CHRIST's *Promise* to them, before He Left them, *Acts II.* And They *Consecrated Successors*, according to the *Tenure* of their *Commission*, who *Continued* the *Succession* of their *Episcopate*, of their *Governing Power*, &c. downwards, throughout the *Era* of the *Charismata*, being undoubtedly thereunto *Moved* by the HOLY GHOST, Who *Led* them into all *Truth*, and They were never *Reproved* for this by Him; although He is the *Chief MINISTER*, or *ADMINISTRATOR* of the SON'S *Kingdom*, during His *Bodily Absence* from *Earth*, and *Residence* in *Heaven*. And by the way, Pray take notice that the *Province* of Even the HOLY GHOST, in the *Christian Church*, Over which he *Presides*, neither was, nor is, To *Deliver* any *New Doctrines*, or to *Alter* any thing which CHRIST *Taught*, *Instituted*, or *Established*, but as CHRIST himself has told us, *St. John XIV. 26.* *To bring all Things to your Remembrance, whatsoever I have said unto you.* This is what He was to *Teach*, and the *Truth*, into which he was, and did, *Lead* the *Apostles*, and the *Church* in them. And even our *Blessed LORD* Himself, *Taught* and *Instituted* nothing but what the *FATHER Taught* Him. *St. John VIII. 28.* And He saith. *XV. 15.* — *all things that I have heard of My FATHER I have made known unto you.* From hence Judge whether it be in the *Power* of *Angels* or *Men*, to *Innovate* upon, or to *Alter* any *Doctrine*, or *Institution* Left us by CHRIST, when Himself did not *Deliver* any thing but what the *FATHER Taught* Him, Nor the HOLY GHOST *Alter* any thing by Him *Delivered*.

THIS Form of *Government* then Cannot possibly be *Unlawful* now, although it often has been, is, and may be *Abused*. But One Man's *Drinking Drunk* with *Wine*, does not make it *Unlawful* for another Man to *Drink* it in due *Moderation*. No *Society* can subsist as such, without some

some to Govern, as well as some to be Governed, without some form or other of Government. The Question then is this, whether we ought to Prefer that Government, which was founded by JESUS CHRIST, in His Apostles, and which was Continued, and Transmitted by them, downwards, and was the Government of the Christian Church throughout the *Ara* of the Charismata, and which was Consequently Approved and Ratified by the HOLY GHOST, or Any other Form of Government, of our own Invention or Choice.

THEN During that *Ara*, the Bishops or Presidents, I care not by what Name you call them, by and in Vertue of the High Commission Given by JESUS CHRIST to the first Apostles, and which was by Them Conveyed Downward, They Exercised A Strict Authoritative Discipline, of the Detail of which, we have full and Particular Remaining Accounts from the Writers of that *Ara*, besides what is Contained in the New Testament it self, particularly in St. Paul's Epistles. And this Primitive Discipline, which had Likewise the Sanction of the HOLY GHOST, is nevertheless very Different from what you Acknowledge, or put in Practice at this day amongst your selves. Although no Illuminated Person made any Remonstrance against it, during that *Ara*, which shews it was according to the Mind of the SPIRIT of GOD. And Consequently of JESUS CHRIST, and of the FATHER. Therefore this Primitive Discipline Cannot possibly be Sinful now, And therefore also should have the Preference.

THEN The WORSHIP of that whole *Ara*, as it was Uniform in it self, throughout the whole Christian Church, so It was exceedingly Different, in All the Principal Parts of It, from that of your People now, This you may plainly see, by the Christian Apologies of that *Ara*, which were made to the Heathen Emperors of those Times, to be perfectly

fectly True. Why then did you set up, or do you Continue to Differ so greatly from those *Illuminated Saints*, who were most certainly *Endued with the SPIRIT from on High*, who were *Empowered by the HOLY GHOST*, to *Work* such real *Miracles*, as Could bear the *Test* of the nicest *Scrutiny*, and were entirely out of the *Road* and *Power* of *Nature*. The *HOLY GHOST* Cannot possibly Differ from *Himself*, nor from *JESUS CHRIST*. Therefore This *Primitive Worship*, *Ratified* by the *HOLY GHOST*, and *Practised* by the *Illuminated Christians* of that *Æra*, cannot possibly be *sinful* now. It must then be very *Bold* in *you*, or in any other *Sett* of *Men* whatsoever, To *Innovate* upon, to *Neglect*, or to *Dispise* this *Primitive Worship*, in Any *Material* part of It.

YOU See My Friends, I have kept Close to the *Æra* of the *Charismata*, The *Illuminated Ages*, as the *Standard* of *Faith* and *Practice*, according to *Scripture*, and as the *Patern* which ought to be followed by All *succeeding Ages*, until the *Glorious Time* Come, which is *Foretold* by the *Prophet Isaiah. XXXII. 15.* That the *SPIRIT* be *Poured upon us from on high*. And *Joel II. 28*, to the End, which last though It undoubtedly had its first Completion in the *Descent* of the *HOLY GHOST* upon the *Apostles* and *first Christians*, according to *Acts II. 26, &c.* Yet was it but only an *Earnest*, as *St. Paul* calls it. *2 Cor. I. 22.* of what which is yet to be *Vouchsafed* in due time.

AND Now I pray you to Consider further. That *God* never yet did Introduce A New *OEconomy*, or, *Dispensation*, upon a *former*, without *Demonstrable Evidence*, even to the *Outward Senses* of *Mankind*, That the *Change* was of His Own *Appointment*. The Solemnity of Giving the *Old Law* in *Horeb*, And the *Miracles* wrought by Our Blessed *Saviour*, His *Apostles*, And the *Primitive Christians* of the *Illuminated*

*luminated Ages*, are a Full and Sufficient Proof of this. How shall we then Believe your *Extraordinary Mission*, your New *OEconomy*, which is so Different from that which was Established at the Beginning, without such Proof and Vouchers. No, we Cannot, we dare not. For St. Paul Pronounces A Solemn *Anathema* upon Even An *Angel of Heaven*, if he Attempt to *Innovate* upon the *Institutions* of the Blessed JESUS, if he pretend to Teach any other Gospel than what St. Paul Taught or Preached, or than what the *Galatians*, And others, had Received. Gal. I. 8, 9. What ever you can Clearly shew is not Taught in *Holy Writ*, and was not the *Agreeing Uniform Belief* and *Practice* of the *Illuminated Ages*, I shall Joyn with you in *Condemning*. This I hope you will think is fair.

IN The Next place, I pray you to Consider your *Disuse*, at Least, of *Water Baptism*, An Institution of JESUS CHRIST, St. Mat. XXVIII. 19, 20. St. Mark XVI. 15, 16. Who Himself was Baptized in *Jordan*, by His Fore-Runner St. John Baptist. Consider That even the *Baptism of Fire*, The *Baptism of the HOLY GHOST*, does not Allow a Dispensing with the *Outward Water Baptism of Repentance*, which St. Paul calls the *Laver of Regeneration*, Titus III. 15. Although it be Apparently Administred by the *Great Baptist* Himself. This is Plain and Obvious from the Case of *Cornelius* and his Company, Acts X. Where St. Peter saith, ver. 47. Can any Man forbid *Water*, that these should not be Baptized, which have Received the *HOLY GHOST* as well as we. 48. And he Commanded them to be Baptized in the Name of the LORD. By this, St. Peter was so far from believing that the *Baptism of the HOLY GHOST* made *Water Baptism* Unnecessary, that upon the Contrary, It gives those who are thereby *Illuminated* a Good Title to *Water Baptism*. And

this is Confirmed by what happened to St. Paul, presently after his Miraculous *Conversion*, which shews the *General Necessity of Water Baptism* ; For *Ananias*, who was An *Extraordinary Minister*, And therefore, Pray Mind it, *Proved* his *Extraordinary Mission*, by Miraculously *Restoring* Lost Sight to the New Convert, Conveyed the HOLY GHOST to St. Paul, by the *Imposition* of his Hands, and St. Paul's *Commission* for being An *Apostle*, the *Baptism* of the SPIRIT, which he had just Received, notwithstanding, he was Commanded, and Immediately Arose and was *Baptized*. So that Although he had his *Commission* Directly from *Heaven*, and, If GOD had so thought fit, might have had the HOLY GHOST given him along with his *Commission*, or in the same way, Yet GOD, Who knew best, thought fit that the SPIRIT should be given him by the *Ministration* of A Man, by the *Imposition* of Hands, though by An *Extraordinary Officer*, And after all this, St. Paul must be *Baptized* with *Outward Water Baptism*, To fulfil All *Righteousness*, as JESUS CHRIST Himself said, *It becometh us to do*, when even He, Who had the SPIRIT without Measure, and had no Sin, was *Baptized* with *Water*. I need not prove, I hope, to you, That the *Descent* of the HOLY GHOST upon *Cornelius* and those that were with him, and upon St. Paul, was the *Promised Baptism* of *Fire*, or, the *Baptism* of the HOLY GHOST, for it is plain from St. *Mat.* III. ii. St. *John* XIV. 26. and XVI. 17, &c. Compared with *Acts* I. 4, 5, and II. i, to 5. and X. 47. and XI. 16.

NOW, If I have truly Represented to you the Case of *Water Baptism*, and the *General Necessity* of it, as I think I have, and also have *Proved* it, from *Holy Writ* ; And since the *Illuminated Christians* of the *Ara* of the *Charismata* did Continue the Use of it throughout All that *Ara*, Pray by what *Authority*,

hority, do you Lay it totally *Aside*? And how do you *Vouch* your *Neglect*? To trust in the *Opus Operatum* of it, I Condemn as well as you. I know St. Paul says, 2 Cor. III. 6. That the *Letter killeth*, but the *SPIRIT giveth Life*. And I believe this, But if Thousands trust in the *meer Letter*, and in the *Opus Operatum*, as I doubt not too many do, Must their *Mistake* concerning it *Deprive* us of A *Divine*, very *Significant*, *Positive Institution*? Must the *Laws* of GOD be *Abrogated* because of the *Mistakes*, or *Miss - Apprehensions* of Some Men? If so, *é fortiori*, Much more doth the *Herésie* of the *Socinian Quakers*, *Invalidate*, *Disprove*, *Confute*, and *Condemn* All the best *Principles* and *Practice* of other *Quakers* who are *Orthodox* in their *Belief* concerning The *Trinity in Unity*, The *Resurrection*, &c. This is wild Reasoning, if it may be called Reasoning at all.

CONSIDER Also, I beseech you, your *Disuse* at Least, of the LORD's *Supper*; Another *Solemn Divine Institution*. Consider that when CHRIST *Instituted* this, and had *Administred* this, to His *Apostles*, He Commanded the *Celebration* of It to be *Continued* untill His *Second Advent in Glory*. This Appears from i Cor. XI. 26. when Compared with St. Luke XXIV. 30, 35. Which was A *Ratification* of this *Institution* after His *Resurrection*, And with *Acts* II. 42, 46. Which shews that the Holy *Apostles*, were so far from believing that this was to be *Continued* no longer than till CHRIST's *Resurrection*, as I have been told by several of your People, That they Understood The Command to be *Perpetual*, and the *Institution* to be *Continued* downwards to CHRIST's *Second Coming*. And this is plain from St. Paul's Account of the *Institution*, when he saith, *ye do shew the LORD's Death till He Come*. And this *Breaking of Bread* mentioned in the Above

Cited *Acts* II. was after the Solemn *Descent* of the HOLY GHOST, as was also the *Baptism* mentioned *v.* 41. And St. Paul's Account of this Institution was written Long after that ; for indeed he was not then *Converted*, nor had he the Account of this Institution from Other Apostles, but He was Taught It, and the whole Gospel of Salvation, Immediately from Heaven as he himself Testify. *Gal.* I. 11, 12, But I Certifie you Brethren, That the Gospel which was Preached of me, is not after Man. 12. For I neither Received it of Man, neither was I taught it, but by the Revelation of JESUS CHRIST. Compare this with *i Cor.* XI. 23. And then you cannot doubt of this. How Come you then, My Friends, to *Disuse*, *Neglect*, or *Dispise* this Divine Institution? The Apostles were Illuminated and yet they Continued to Celebrate this Mystery, St. Paul was Instructed in It after his Conversion, by our Blessed LORD Himself from Heaven, All the Christians of the Illuminated Ages, Continued the Celebration of It, as the Principal Part of the Christian Worship, Why then do not ye also the same? Are you more Pure and Holy, are you more Perfect than they? Have you less need of the Divine Grace, which is Conveyed to the Soul by, and In, this Institution, when Duly Administred, and Received in Faith, than they? Or have you A more and Greater Dispensing Power than the Apostles Had, or Claimed. These things being duly Weighed and Considered by you, I hope will move you to Alter your way, in this Matter, And without being Ashamed, as some are, to grow Better.

SINCE Then both Water Baptism, and the Holy Eucharist were Instituted by JESUS CHRIST, Were Continued, by the Holy Apostles, and their Genuine Successors Downwards Throughout all the Ages of Illumination, They cannot possibly be Sinful

*ful* or *Useless* Now : Nay they are certainly as *Generally Necessary* now as then. And if there be any Difference between those Days and these, as to the Use of them, We have rather more Occasion for them now, and stand more in need of them now, than they did then. And therefore to *Neglect* them now, as you do, must be very *sinful*.

YOU, Who are not *Socinian*, have had the *Goodness* and *Courage* to Break off from the *Heretical Principles* of your *First Founders*, in so far, and have Thrown off several of their *Errours*, In this you have certainly done very well ; But why do you Stop here ? Why do you not *Reform* thoroughly ? You are indeed *Witnesses* of GOD, for the SPIRIT, against the *Mere Opus Operatum*, Why then will you run the Risk of *Loosing* the *Reward* of this, by Looking for, and Expecting the SPIRIT otherwise than in the *Way* of GOD's *Appointment*. GOD is a SPIRIT, and they are most Likely to *Worship Him* in *Spirit* and in *Truth*, to be *Acceptable* to Him, who *Worship Him* according to His own *Appointment*. GOD's *Ways* are *Better* than *Our Ways*, *Obedience* is *Better* than *Sacrifice*. All *Worship* of meer *Human Invention*, is *Will-Worship*, is *Unstatuteable*, is *Founded* in *Pride* and *Darkness*, is *Rebellion*, and of no *Spiritual Use* or *Significancy* to the *Soul*, It *Darkens* and *Destroys* It. Whereas if we *Worship* GOD in His *Own Way*, If we *Obey* His *Voice*, His *Commandments*, He has *Promised* to *Accept* of us. If we *Ask*, aright, we shall *Receive* ; If we *seek* aright, we shall *Find*, If we *Knock* aright, it shall be *Opened* unto Us.

THU'S, My Friends, you may see, That I *Condemn* the *Resting* upon and *Trusting* to the *Meer Outward Shell*, and *Opus Operatum*, as much as you do, or can do. And I *Acknowledge* Along with you, the *Intrinsic Virtue* and *Necessity* of having  
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the SPIRIT which is the Kernel, if we mean to be Saved, But still I Affirm, That the Only True, Safe, Sure and Certain way of Attaining to the SPIRIT, Ordinarily, is, By a Strict Religious Observation of GOD's Divine Institutions, in Faith. These are the Shell of GOD's Own Appointment, to Neglect or Dispute which, is to Neglect and Dispute GOD. If we Lay These Aside, It is Forsaking GOD, the Fountain of Living Waters, and Hewing out Cisterns, broken Cisterns that can hold no Water, for so says GOD Himself. Jer. II. 13. And GOD may then well say unto us, When we Come to Appear before Him, Who hath Required this at your hands, &c. Isa. I. 23, &c. And CHRIST has said. If ye Love me keep My Commandments. St. John XV. 15. Now His Institutions are Commandments, and therefore most Religiously and Necessarily to be Kept, to be Observed and Obeyed.

I AM sorry That the Present Prevalency of Infidelity, the Increase of the Grand Apostacy, and the Crying Down of the SPIRIT, and of All Interior Religion, as Enthusiasm, as Hypochondriasm as Madness, &c. has Afforded, A Handle to many well Disposed Souls to Decry the Outward, though of GOD's Appointment, Entirely. But Extrems are Dangerous. The Divine Harmonious Medium is the best, which is Faithfully to Endeavour after Divine Illumination by, and In, the Means of GOD's Own Appointment. To Value and keep the Shell in its proper Place and Station, that thereby we may Attain unto the Possession of the Kernel, and to keep Possession of It when Attained.

AND Now If I should tell you that I have written this Address to you, My Friends, by the Command of the SPIRIT; Upon your Principles, how must I be Tried, whether I tell you Truth or not? How can you Disprove me, If you do not  
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Like what I say, Therefore there must be a *Rule*, whereby to Try every such Pretence, and the *Rule* is, To the *Law* and to the *Testimony*: If they speak not according to this word, it is because there is no *Light* in them. *Isa.* VIII. 20. By this *Rule* I desire you to Try, what I have now said to you, and your Own *Principles* and *Practice* also. And if this you will do Impartially, I doubt not, but by *God's* Blessing, we shall soon come to Agree in the Main.

I EXPECT to hear that some *Mockers*, and perhaps some *Others* also, will say That I have yielded too much to you, and if they prove that I have, from the *Law* and the *Testimony*, I shall say so too, but till that be done, I must think as I do. For I am fully Satisfied that the *Letter* is *Dead* without the *SPIRIT*, Yet I Am neither for *Rejecting* the *One* nor the *Other*, but for *Retaining both*, each in Its Proper Station and Situation, according to *God's* Appointment. And I desire All those who believe nothing of *Inspiration* or *Illumination*, who *Decry* or Make a *Jest* of the *SPIRIT*, and yet pretend to be *Christian*, and to believe the *Holy Scriptures*, to read these *Texts* following, 1 *Cor.* XII. throughout, and XIV. 22, to 26. *Acts* II. 38, 39. Compared with St. *John* XIV. 26. and XVI. 7, to, 16. 2 St. *Peter* I. 16, to the End. 1 St. *John* II: 20, 27. and IV. 1, 2, 3. And then Let them speak up.

THUS, My Friends, I have Discharged a Duty towards you which, from the Affection I bear you, I thought Incumbent upon me. And I Pray *God* to Bless it unto you, To Direct you to the Right Way, To Bring you into it, and then to keep you in it by His *HOLY SPIRIT*, which will give me a great deal of Pleasure. I wish the *Happiness* and *Salvation* of All Mankind for whom *CHRIST* Died, and I have a particular Attachment

ment to some of your People of my Acquaintance,  
 And if what I have now written prove serviceable  
 and Satisfactory to any One of you, I shall think  
 my Pains well bestowed, and shall Return my Un-  
 feigned Thanks to the *Omnipotent* and *Merciful* GOD  
 of *Love* for it. To Whom FATHER, SON, and  
 HOLY GHOST, *Tri-Une*, and *Uni-Trine* GOD, be  
 all *Glory* and *Honour*, *Praise* and *Thanksgiving* now  
 and for ever. *Amen.*

London December I am

14, 1727.

Your Affectionate Friend  
 to Serve you.

A. (B.) C (D.)



F I N I S.